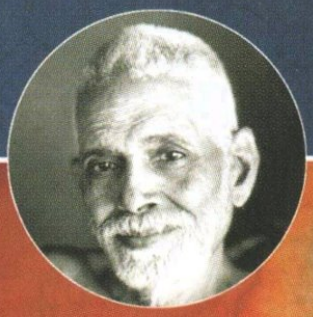

THE RIBHU GITA

(SIXTH AMSA *of* SRI SIVA RAHASYAM)

THE FIRST COMPLETE EDITION WITH ENGLISH TRANSLATION, TRANSLITERATION AND ORIGINAL SANSKRIT TEXT.

॥ षड्विंशोऽध्यायः ॥
Ṣaḍviṁśo'dhyāyaḥ
Chapter 26

ऋभुः -
वक्ष्ये सच्चित्परानन्दं स्वभावं सर्वदा सुखम्।
सर्ववेदपुराणानां सारात् सारतरं स्वयम्॥ ।१।

ṛbhuḥ -
vakṣye saccitparānandaṁ svabhāvaṁ sarvadā sukham.
sarvavedapurāṇānāṁ sārāt sārataraṁ svayam. |1|

1. Ribhu:

I shall explain the Existence-Consciousness-Supreme Bliss which is ever joy by its own virtue. It is by itself the core of the essence of all the Vedas and the Puranas.

न भेदं च द्वयं द्वन्द्वं न भेदं भेदवर्जितम्।
इदमेव परं ब्रह्म ज्ञानाश्रयमनामयम्॥ ।२।

na bhedaṁ ca dvayaṁ dvandvaṁ na bhedaṁ bhedavarjitam.
idameva paraṁ brahma jñānāśrayamanāmayam. |2|

2. There is no difference, duality or pairs of opposite characters; no difference and nothing devoid of differences. This alone is supreme Brahman, afflictionless and attainable by knowledge.

न क्वचिन्नात एवाहं नाक्षरं न परात्परम्।
इदमेव परं ब्रह्म ज्ञानाश्रयमनामयम्॥ ।३।

na kvacinnāta evāhaṁ nākṣaraṁ na parātparam.
idameva paraṁ brahma jñānāśrayamanāmayam. |3|

3. There is nowhere anything as 'This alone am I', nothing that is decayless, nothing beyond the beyond. This alone is supreme Brahman, afflictionless and attainable by knowledge.

न बहिर्नान्तरं नाहं न सङ्कल्पो न विग्रहः।
इदमेव परं ब्रह्म ज्ञानाश्रयमनामयम्॥ ।४।

na bahirnāntaraṁ nāhaṁ na saṅkalpo na vigrahaḥ.
idameva paraṁ brahma jñānāśrayamanāmayam. |4|

4. There is no outside, no inside, no 'I', no will or no form. This alone is supreme Brahman, afflictionless and attainable by knowledge.

न सत्यं च परित्यज्य न वार्ता नार्थदूषणम्।
इदमेव परं ब्रह्म ज्ञानाश्रयमनामयम्॥ ।५।

na satyaṁ ca parityajya na vārtā nārthadūṣaṇam.
idameva paraṁ brahma jñānāśrayamanāmayam. |5|

5. There is no truth, none who has renounced, no accounts, no corruption of values. This alone is supreme Brahman, afflictionless and attainable by knowledge.

न गुणो गुणिवाक्यं वा न मनोवृत्तिनिश्चयः।
न जपं न परिच्छिन्नं न व्यापकमसत् फलम्॥ ।६।

na guṇo guṇivākyaṁ vā na manovṛttiniścayaḥ.
na japaṁ na paricchinnaṁ na vyāpakamasat phalam. |6|

6. There is no quality, no qualified statement, no mental certitude, no japa, no limitation, nothing pervading and unreal fruits.

न गुरुर्न च शिष्यो वा न स्थिरं न शुभाशुभम्।
नैकरूपं नान्यरूपं न मोक्षो न च बन्धकम्॥ ।७।

na gururna ca śiṣyo vā na sthiraṁ na śubhāśubham.
naikarūpaṁ nānyarūpaṁ na mokṣo na ca bandhakam. |7|

7. There is no Guru, no disciple, nothing fixed, nothing auspicious or inauspicious, nothing uniform or of different form, no liberation and nothing that binds.

अहं पदार्थस्तत्पदं वा नेन्द्रियं विषयादिकम्।
न संशयं न तुच्छं वा न निश्चयं न वा कृतम्॥ ।८।

ahaṁ padārthastatpadaṁ vā nendriyaṁ viṣayādikam.
na saṁśayaṁ na tucchaṁ vā na niścayaṁ na vā kṛtam. |8|

8. There is no meaning for the word 'aham' or the word 'that', no senses nor the objects, no doubt, nothing trifling, no certitude nor anything made.

न शान्तिरूपमद्वैतं न चोर्ध्वं न च नीचकम्।
न लक्षणं न दुःखाङ्गं न सुखं न च चञ्चलम्॥ ।९।

na śāntirūpamadvaitaṁ na cordhvaṁ na ca nīcakam.
na lakṣaṇaṁ na duḥkhāṅgaṁ na sukhaṁ na ca cañcalam. |9|

9. There is nothing of the form of peace, no nonduality, nothing above nor below, no trait, no sorrowful body, no pleasure and nothing fickle.

न शरीरं न लिङ्गं वा न कारणमकारणम्।
न दुःखं नान्तिकं नाहं न गूढं न परं पदम्॥ ।१०।

na śarīraṁ na liṅgaṁ vā na kāraṇamakāraṇam.
na duḥkhaṁ nāntikaṁ nāhaṁ na gūḍhaṁ na paraṁ padam. |10|

10. There is no body, no sign, neither cause nor the absence of cause, no sorrow, no conclusion, no 'I', nothing mysterious and no transcendental state.

न सञ्चितं च नागामि न सत्यं च त्वमाहकम्।
नाज्ञानं न च विज्ञानं न मुढो न च विज्ञवान्॥ ।११।

na sañcitaṁ ca nāgāmi na satyaṁ ca tvamāhakam.
nājñānaṁ na ca vijñānaṁ na muḍho na ca vijñavān. |11|

11. There is no Karma that is accumulated nor that is yet to be realized, no truth, no you or I, no ignorance, no knowledge, no dunce and no pundit.

न नीचं नरकं नान्तं न मुक्तिर्नच पावनम्।
न तृष्णा न च विद्यात्वं नाहं तत्त्वं न देवता॥ ।१२।

na nīcaṁ narakaṁ nāntaṁ na muktirnaca pāvanam.
na tṛṣṇā na ca vidyātvaṁ nāhaṁ tattvaṁ na devatā. |12|

12. There is no base hell, no conclusion, no liberation and nothing purifying, no craving, no learning, no 'I', no knowledge and no deity.

न शुभाशुभसङ्केतः न मृत्युर्न च जीवनम्।
न तृप्तिर्न च भोज्यं वा न खण्डैकरसोऽद्वयम्॥ ।१३।

na śubhāśubhasaṅketaḥ na mṛtyurna ca jīvanam.
na tṛptirna ca bhojyaṁ vā na khaṇḍaikaraso'dvayam. |13|

13. There is no sign of the auspicious or the inauspicious, no death, no life, no satisfaction, nothing enjoyable, no undivided unitary essence and no nonduality.

न सङ्कल्पं न प्रपञ्चं न जागरणराजकम्।
न किञ्चित्समतादोषः न तुर्यगणना भ्रमः॥ ।१४।

na saṅkalpaṁ na prapañcaṁ na jāgaraṇarājakam.
na kiñcitsamatādoṣaḥ na turyagaṇanā bhramaḥ. |14|

14. There is no will, no world, no wakefulness or sovereignty, not even a trifle of the defect of 'equality' whatever, no delusion of counting the fourth state.

न सर्वं समलं नेष्टं न नीतिर्न च पूजनम्।
न प्रपञ्चं न बहुना नान्यभाषणसङ्गमः॥ ।१५।

na sarvaṁ samalaṁ neṣṭaṁ na nītirna ca pūjanam.
na prapañcaṁ na bahunā nānyabhāṣaṇasaṅgamaḥ. |15|

15. There is no 'all' or impure, nothing adorable, no morality, no worship, no world, no plurality, no admixture of other sayings.

न सत्सङ्गमसत्सङ्गः न ब्रह्म न विचारणम्।
नाभ्यासं न च वक्ता च न स्नानं न च तीर्थकम्॥ ।१६।

na satsaṅgamasatsaṅgaḥ na brahma na vicāraṇam.
nābhyāsaṁ na ca vaktā ca na snānaṁ na ca tīrthakam. |16|

16. There is no satsanga or the lack of satsanga, no Brahman, no inquiry, no practice, no speaker, no ablution and no holy-waters.

न पुण्यं न च वा पापं न क्रिया दोषकारणम्।
न चाध्यात्मं नाधिभूतं न दैवतमसम्भवम्॥ ।१७।

na puṇyaṁ na ca vā pāpaṁ na kriyā doṣakāraṇam.
na cādhyātmaṁ nādhibhūtaṁ na daivatamasambhavam. |17|

17. There is no merit nor there is sin, no actions causing defects, nothing related to the Self, nothing related to the physical, nothing related to the divine.

न जन्ममरणे क्वापि जाग्रत्स्वप्नसुषुप्तिकम्।
न भूलोकं न पातालं न जयापजयाजयौ॥ ।१८।

na janmamaraṇe kvāpi jāgratsvapnasuṣuptikam.
na bhūlokaṁ na pātālaṁ na jayāpajayājayau. |18|

18. There is no birth or death anywhere; no states of waking, dream and sleep; no realm of the earth or the nether-world, no victory or defeat.

न हीनं न च वा भीतिः न रतिर्न मृतिस्त्वरा।
अचिन्त्यं नापराध्यात्मा निगमागमविभ्रमः॥ ।१९।

na hīnaṁ na ca vā bhītiḥ na ratirna mṛtistvarā.
acintyaṁ nāparādhyātmā nigamāgamavibhramaḥ. |19|

19. There is no wretched, no fear, no sensuality, no quick death, nothing unthinkable, no one guilty, nor the delusion of sacred lore.

न सात्त्विकं राजसं च न तामसगुणाधिकम्।
न शैवं न च वेदान्तं न स्वाद्यं तन्न मानसम्॥ ।२०।

na sāttvikaṁ rājasaṁ ca na tāmasaguṇādhikam.
na śaivaṁ na ca vedāntaṁ na svādyaṁ tanna mānasam. |20|

20. There is no quality such as the serene or the active or the excessive dullness, no Saivism, no Vedanta, no sacred study, nor the related interest.

न बन्धो न च मोक्षो वा न वाक्यं ऐक्यलक्षणम्।
न स्त्रीरूपं न पुंभावः न षण्डो न स्थिरः पदम्॥ ।२१।

na bandho na ca mokṣo vā na vākyam aikyalakṣaṇam.
na strīrūpaṁ na pumbhāvaḥ na ṣaṇḍo na sthiraḥ padam. |21|

21. There is no bondage nor liberation either, no sentence, no characteristics of identity, no female form, no male form, no condition of being neither male nor female, no permanent state.

न भूषणं न दूषणं न स्तोत्रं न स्तुतिर्न हि।
न लौकिकं वैदिकं न शास्त्रं न च शासनम्॥ ।२२।

na bhūṣaṇaṁ na dūṣaṇaṁ na stotraṁ na stutirna hi.
na laukikaṁ vaidikaṁ na śāstraṁ na ca śāsanam. |22|

22. There is no praise, no slander, no hymn, verily no eulogy, nothing worldly, nothing pertaining to the Vedas, no scripture, nor any commandment.

न पानं न कृशं नेदं न मोदं न मदामदम्।
न भावनमभावो वा न कुलं नामरूपकम्॥ ।२३।

na pānaṁ na kṛśaṁ nedaṁ na modaṁ na madāmadam.
na bhāvanamabhāvo vā na kulaṁ nāmarūpakam. |23|

23. There is no drinking, no emaciation, none of this, no joy, no arrogance or the absence of it, no mood or the lack of it, no caste nor name and no form.

नोत्कृष्टं च निकृष्टं च न श्रेयोऽश्रेय एव हि ।
निर्मलत्वं मलोत्सर्गः न जीवो न मनोदमः ॥ ।२४।

notkṛṣṭaṁ ca nikṛṣṭaṁ ca na śreyo'śreya eva hi.
nirmalatvaṁ malotsargaḥ na jīvo na manodamaḥ. |24|

24. There is nothing outstanding, nothing base, no prosperity nor verily the opposite of it, no blemishlessness or excretion, no individual soul or control of mind.

न शान्तिकलना नागं न शान्तिर्न शमोदमः ।
न क्रीडा न च भावाङ्गं न विकारं न दोषकम् ॥ ।२५।

na śāntikalanā nāgaṁ na śāntirna śamo damaḥ.
na krīḍā na ca bhāvāṅgaṁ na vikāraṁ na doṣakam. |25|

25. There is no manifestation of peace, nothing attainable, no peace, no restraint of senses and mind, no sport, no part of existence, no transformation and no defect.

न यत्किञ्चिन्न यत्राहं न मायाख्या न मायिका ।
यत्किञ्चिन्न च धर्मादि न धर्मपरिपीडनम् ॥ ।२६।

na yatkiñcinna yatrāhaṁ na māyākhyā na māyikā.
yatkiñcinna ca dharmādi na dharmaparipīḍanam. |26|

26. There is nothing whatsoever in the least, nothing of the 'I' anywhere, nothing of what is called maya (delusive power), nothing associated with maya, no righteousness anywhere in the least, no persecution of dharma.

न यौवनं न बाल्यं वा न जरामरणादिकम् ।
न बन्धुर्न च वाऽबन्धुः न मित्रं न च सोदरः ॥ ।२७।

na yauvanaṁ na bālyaṁ vā na jarāmaraṇādikam.
na bandhurna ca vā'bandhuḥ na mitraṁ na ca sodaraḥ. |27|

27. There is no youth, no boyhood, no senility, no death and such, no relative, no one unrelated, no friend, and no brother.

नापि सर्वं न चा किञ्चित् न विरिञ्चो न केशवः।
न शिवो नाष्टदिक्पालः न विश्वो न च तैजसः॥ ।२८।

nāpi sarvaṁ na cā kiñcit na viriñco na keśavaḥ.
na śivo nāṣṭadikpālaḥ na viśvo na ca taijasaḥ. |28|

28. There is no 'all', nothing in the least, no Brahma, no Kesava Vishnu, no Siva, no guardians of the eight cardinal directions, no experiencer of the waking state or of the dream state.

न प्राज्ञो हि न तुर्यो वा न ब्रह्मक्षत्रविड्वरः।
इदमेव परं ब्रह्म ज्ञानामृतमनामयम्॥ ।२९।

na prājño hi na turyo vā na brahmakṣatraviḍvaraḥ.
idameva paraṁ brahma jñānāmṛtamanāmayam. |29|

29. There is no experiencer of deep-sleep, nor the fourth state, no brahmana, no kshatriya, or the highly learned. This is indeed the supreme Brahman, the afflictionless nectar of knowledge.

न पुनर्भावि पश्चाद्वा न पुनर्भवसंभवः।
न कालकलना नाहं न संभाषणकारणम्॥ ।३०।

na punarbhāvi paścādvā na punarbhavasambhavaḥ.
na kālakalanā nāhaṁ na sambhāṣaṇakāraṇam. |30|

30. There is nothing that is reborn, nothing to manifest in future. There is no manifestation of the worldly life. There is no appearance of time, no 'I'. There is no reason for dialogue.

न चोर्ध्वमन्तःकरणं न च चिन्मात्रभाषणम्।
न ब्रह्माहमिति द्वैतं न चिन्मात्रमिति द्वयम्॥ ।३१।

na cordhvamantaḥkaraṇaṁ na ca cinmātrabhāṣaṇam.
na brahmāhamiti dvaitaṁ na cinmātramiti dvayam. |31|

31. There is no above, no inner faculty, no talk of just consciousness, no duality that I am Brahman, no duality that I am just consciousness.

नान्नकोशं न च प्राणमनोमयमकोशकम्।
न विज्ञानमयः कोशः न चानन्दमयः पृथक्॥ ।३२।

nānnakośaṁ na ca prāṇamanomayamakośakam.
na vijñānamayaḥ kośaḥ na cānandamayaḥ pṛthak. |32|

32. There is no sheath of food, nor the sheaths of vital airs or mind or that which is not sheath, no sheath of intellect, no sheath of bliss as separate.

न बोधरूपं बोध्यं वा बोधकं नात्र यद् भ्रमः।
न बाध्यं बाधकं मिथ्या त्रिपुटीज्ञाननिर्णयः॥ ।३३।

na bodharūpaṁ bodhyaṁ vā bodhakaṁ nātra yadbhramaḥ.
na bādhyaṁ bādhakaṁ mithyā tripuṭījñānanirṇayaḥ. |33|

33. There is nothing of the form of instruction, nothing to be instructed, none to teach here – it is all illusory. There is none to be persecuted; none to persecute – being illusory, no conclusive knowledge based on triads (Knower, Knowable, Knowledge).

न प्रमाता प्रमाणं वा न प्रमेयं फलोदयम्।
इदमेव परं ब्रह्म ज्ञानामृतमनामयम्॥ ।३४।

na pramātā pramāṇaṁ vā na prameyaṁ phalodayam.
idameva paraṁ brahma jñānāmṛtamanamayam. |34|

34. There is none to measure, no standards of measure, nothing to be measured, no fruits arising. This alone is the supreme Brahman, the afflictionless nectar of knowledge.

न गुह्यं न प्रकाशं वा न महत्वं न चाणुता।
न प्रपञ्चो विद्यमानं न प्रपञ्चः कदाचन॥ ।३५।

na guhyaṁ na prakāśaṁ vā na mahatvaṁ na cāṇutā.
na prapañco vidyamānaṁ na prapañcaḥ kadācana. |35|

35. There is nothing mysterious, no resplendence, nothing gigantic nor atomic, no world perceivable, no manifestation whatsoever.

नान्तःकरणसंसारः न मनो जगतां भ्रमः।
न चित्तरूपसंसारः बुद्धिपूर्वं प्रपञ्चकम्॥ ।३६।

nāntaḥkaraṇasaṁsāraḥ na mano jagatāṁ bhramaḥ.
na cittarūpasaṁsāraḥ buddhipūrvaṁ prapañcakam. |36|

36. There is no world of inner faculties, no misapprehension of mental world, no world of thought, no world of intellect.

न जीवरूपसंसारः वासनारूपसंसृतिः।
न लिङ्गभेदसंसारः नाज्ञानमयसंस्मृतिः॥ ।३७।

na jīvarūpasaṁsāraḥ vāsanārūpasaṁsṛtiḥ.
na liṅgabhedasaṁsāraḥ nājñānamayasaṁsmṛtiḥ. |37|

37. There is no world of transient beings, no transmigratory cycle of the nature of latencies, no world of distinctive traits, no transmigratory cycle full of ignorance.

न वेद रूपसंसारः न शास्त्रागमसंसृतिः।
नान्यदस्तीति संसारं अन्यदस्तीति भेदकम्॥ ।३८।

na veda rūpasaṁsāraḥ na śāstrāgamasaṁsṛtiḥ.
nānyadastīti saṁsāraṁ anyadastīti bhedakam. |38|

38. There is no world of the form of the Vedas, no cycle of sastras and agamas, no world as separate, no variance causing distinction.

न भेदाभेदकलनं न दोषादोषकल्पनम्।
न शान्ताशान्तसंसारं न गुणागुणसंसृतिः॥ ।३९।

na bhedābhedakalanaṁ na doṣādoṣakalpanam.
na śāntāśāntasaṁsāraṁ na guṇāguṇasaṁsṛtiḥ. |39|

39. There is no reckoning of differences or nondifferences, no imagining of defects or the absence of defects, no world of peace and peacelessness, no transmigratory cycle of qualities or the absence of qualities.

न स्त्रीलिङ्गं न पुंलिङ्गं न नपुंसकसंसृतिः।
न स्थावरं न जङ्गमं च न दुःखं न सुखं क्वचित्॥ ।४०।

na strīliṅgaṁ na puṁliṅgaṁ na napuṁsakasaṁsṛtiḥ.
na sthāvaraṁ na jaṅgamaṁ ca na duḥkhaṁ na sukhaṁ kvacit. |40|

40. There is no feminine gender, no masculine gender, no transmigratory cycle of neuters, no stationary beings, no motile beings, no sorrow or joy whatever.

न शिष्टाशिष्टरूपं वा न योग्यायोग्यनिश्चयः।
न द्वैतवृत्तिरूपं वा साक्षिवृत्तित्वलक्षणम्॥ ।४१।

na śiṣṭāśiṣṭarūpaṁ vā na yogyāyogyaniścayaḥ.
na dvaitavṛttirūpaṁ vā sākṣivṛttitvalakṣaṇam. |41|

41. There is no forms of the virtuous or nonvirtuous, no certainty of the qualified and unqualified, no forms of the duality mode, no traits of the witness mode.

अखण्डाकारवृत्तित्वं अखण्डैकरसं सुखम्।
देहोऽहमिति या वृत्तिः ब्रह्माहमिति शब्दकम्॥ ।४२।

akhaṇḍākāravṛttitvaṁ akhaṇḍaikarasaṁ sukham.
deho'hamiti yā vṛttiḥ brahmāhamiti śabdakam. |42|

42. There is no condition of undivided nature, no joy of the undivided essence, no thought of 'I am the body', nor the pronunciation 'I am Brahman'.

अखण्डनिश्चया वृत्तिः नाखण्डैकरसं महत्।
न सर्ववृत्तिभवनं सर्ववृत्तिविनाशकम्॥ ।४३।

akhaṇḍaniścayā vṛttiḥ nākhaṇḍaikarasaṁ mahat.
na sarvavṛttibhavanaṁ sarvavṛttivināśakam. |43|

43. There is no condition of the undivided conviction, no single great undivided essence, no expression of whole range of thought, neither the destruction of all thoughts.

सर्ववृत्त्यनुसन्धानं सर्ववृत्तिविमोचनम्।
सर्ववृत्तिविनाशान्तं सर्ववृत्तिविशून्यकम्॥ ।४४।

sarvavṛttyanusandhānaṁ sarvavṛttivimocanam.
sarvavṛttivināśāntaṁ sarvavṛttiviśūnyakam. |44|

44. There is no convention of all thoughts, no emancipation of all thoughts, no destructive end of all thoughts, no nullifying of all thoughts.

न सर्ववृत्तिसाहस्रं क्षणक्षणविनाशनम्।
न सर्ववृत्तिसाक्षित्वं न च ब्रह्मात्मभावनम्॥ ।४५।

na sarvavṛttisāhasraṁ kṣaṇakṣaṇavināśanam.
na sarvavṛttisākṣitvaṁ na ca brahmātmabhāvanam. |45|

45. There is nothing of the thousands of thoughts that get perished moment by moment, no witness of all the thoughts, nor the attitude that oneself is Brahman.

न जगन्न मनो नान्तः न कार्यकलनं क्वचित्।
न दूषणं भूषणं वा न निरङ्कुशलक्षणम्॥ ।४६।

na jaganna mano nāntaḥ na kāryakalanaṁ kvacit|
na dūṣaṇaṁ bhūṣaṇaṁ vā na niraṅkuśalakṣaṇam. |46|

46. There is no world, no mind, no finale, no execution of action whatever, no curse, no praise and no sovereign nature.

न च धर्मात्मनो लिङ्गं गुणशालित्वलक्षणम्।
न समाधिकलिङ्गं वा न प्रारब्धं प्रबन्धकम्॥ ।४७।

na ca dharmātmano liṅgaṁ guṇaśālitvalakṣaṇam.
na samādhikaliṅgaṁ vā na prārabdhaṁ prabandhakam. |47|

47. There is no characteristic of the virtuous, no trait of the righteous-natured, no sign of absorption, no accumulation of karma.

ब्रह्मवित्तं आत्मसत्यः न परः स्वप्नलक्षणम्।
न च वर्यपरो रोधो वरिष्ठो नार्थतत्परः॥ ।४८।

brahmavittam ātmasatyaḥ na paraḥ svapnalakṣaṇam.
na ca varyaparo rodho variṣṭho nārthatatparaḥ. |48|

48. No thought of Brahman, no reality of the Self, no mark of any dream about the Beyond, none of the excellent, no one supreme, none to be controlled, none of the highly select, nothing to mean beyond That.

आत्मज्ञानविहीनो यः महापातकिरेव सः।
एतावद् ज्ञानहीनो यः महारोगी स एव हि॥ ।४९।

ātmajñānavihīno yaḥ mahāpātakireva saḥ.
etāvad jñānahīno yaḥ mahārogī sa eva hi. |49|

49. The one who is devoid of Self-knowledge alone is the great sinner indeed. The one lacking this knowledge is a greatly sick person for sure.

अहं ब्रह्म न सन्देह अखण्डैकरसात्मकः।
ब्रह्मैव सर्वमेवेति निश्चयानुभवात्मकः॥ ।५०।

aham brahma na sandeha akhaṇḍaikarasātmakaḥ.
brahmaiva sarvameveti niścayānubhavātmakaḥ. |50|

50. I am Brahman. There is no doubt of this. I am of the nature of the undivided essence. I am of the definite experience that Brahman is all this.

सद्यो मुक्तो न सन्देहः सद्यः प्रज्ञानविग्रहः।
स एव ज्ञानवान् लोके स एव परमेश्वरः। ।५१।

sadyo mukto na sandehaḥ sadyaḥ prajñānavigrahaḥ.
sa eva jñānavān loke sa eva parameśvaraḥ. |51|

51. Such a one is instantly liberated. There is no doubt of this. That very instant one becomes the embodiment of direct knowledge. Such alone is the knowledgeable in this world. Such alone is Paramesvara.

इदमेव परं ब्रह्म ज्ञानामृतमनोमयम्।
एतत्प्रकरणं यस्तु शृणुते ब्रह्म एव सः॥ ।५२।

idameva paraṁ brahma jñānāmṛtamanomayam.
etatprakaraṇaṁ yastu śṛṇute brahma eva saḥ. |52|

52. All this is indeed the supreme Brahman, the nectar of knowledge fufiling the mind. Whoever hears this topic is verily Brahman oneself.

एकत्वं न बहुत्वमप्यणुमहत् कार्यं न वै कारणं।
विश्वं विश्वपतित्वमप्यरसकं नो गन्धरूपं सदा॥
बद्धं मुक्तमनुत्तमोत्तममहानन्दैकमोदं सदा।
भूमानन्दसदाशिवं जनिजरारोगाद्यसङ्गं महः॥ ।५३।

ekatvaṁ na bahutvamapyaṇumahat kāryaṁ na vai kāraṇaṁ
viśvaṁ viśvapatitvamapyarasakaṁ no gandharūpaṁ sadā
baddhaṁ muktamanuttamottamamahānandaikamodaṁ sadā
bhūmānandasadāśivaṁ janijarārogādyasaṅgaṁ mahaḥ. |53|

53. The state of Sadasiva is neither unitary nor manifold, neither atomic nor gigantic, neither cause nor effect, neither the universe nor the Lord of the universe; devoid of taste and odour, ever formless, neither bound nor liberated, the most high and without anything higher than itself, ever the joy of the greatest

unitary happiness, the joy of being the Ground, unconnected with birth, senility, sickness and such – verily the Great!

इति श्रीशिवरहस्ये शङ्कराख्ये षष्ठांशे
ज्ञानामृतमनोमयप्रकरणवर्णनं नाम षड्विंशोऽध्यायः।

iti śrīśivarahasye śaṅkarākhye
ṣaṣṭhāṁśe ṛbhunidāghasaṁvāde
jñānāmṛtamanomayaprakaraṇavarṇanaṁ
nāma ṣaḍviṁśo'dhyāyaḥ.

Thus concludes chapter twenty six entitled "The description of the topic of the mind filled with nectar of knowledge" in the sixth amsa called Sankara of Sri Siva Rahasyam.